THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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GENERAL CONFERENCE.

THE Sixty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m., on Saturday, April 4, 1896, President Wilford Woodruff presiding.

Of the general authorities present on the stand there were, of the First Presidency—Wilford Woodruff, George Q. Cannon, and Joseph F. Smith; of the Quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, and Abraham H. Cannon; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjeldsted, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, and Edward Stevenson; of the Presiding Bishopric—William B. Preston, Robert T. Burton, and John R. Winder.

Conference called to order by President George Q. Cannon.

The choir and congregation sang:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

Opening prayer by Elder John W. Hess.

Singing by the choir:

Hark! listen to the trumpeters!
They sound for volunteers.

PRESIDENT WILFORD WOODRUFF.

Our hearts ought to be filled this morning with gratitude and thanksgiving to God our Heavenly Father, for the blessings that we enjoy at the present time, for the privilege of assembling this glorious morning i this tabernacle, in the Sixty-sixth annual conference of the Church of Jesus Christ of Latter-day Saints. If there is any man on the face of the earth who ought to be thankful, who ought to have gratitude, who ought to be

faithful to the God of Heaven and the Church and kingdom of God, it is myself. When we look over the field in the last sixty-six years, and see all that the Lord has done since the organization of this Church, the number who have passed away, and the many changes which have taken place, we ought to be thankful for the blessings of God. Our history has been a very peculiar one, and we have been called to pass through many events. We have arrived where the promises of God in the revelations in the Bible, Book of Mormon, and Doctrine and Covenants, by the voice of the Prophets of God, are being fulfilled before our eyes, before the heavens, and before the earth. We stand here to-day with this great and mighty responsibility resting upon us as the Holy Priesthood and the Saints of the Living God, to labor, and to be true and faithful to God, to our coveants, to the Gospel of Jesus Christ, to those laws and principles which God has revealed concerning the last dispensation and the fulness of times. I feel thankful for these blessings, and hope that during this conference the Apostles and the Elders of Israel and the people may be filled with the inspiration of the Almighty God; that we might comprehend and understand the position we occupy to-day in the sight of heaven and earth; that the Spirit and power of God may be with us, that we may know the mind and will of God and rejoice together and be able to perform the things required at our hands. I ask God to bless the Latter-day Saints who are asssembled in this conference, that these blessings may dwell with us during these meetings, from henceforth and forever. Amen.

PRESIDENT JOSEPH F. SMITH

expressed his gratitude for the presence at this general conference of President Woodruff, who had been wonderfully blessed and preserved by the Lord, to minister to the people in His name. He spoke similarly concerning Presidents George Q. Cannon and Lorenzo Snow, and Elder Franklin D. Richards, who had led useful and faithful lives in the Church of Christ for a long series of years. In the same connection of valor and integrity to truth he referred to the brethren of the Council of the Twelve generally and to the large number of other good, faithful brethren who had proved themselves worthy laborers in the work of God.

The speaker then dwelt upon the fact of the increasing numbers of Elders who were being sent into the nations to warn the people of the world. He looked forward to the extension of missionary labor to populous countries which had never yet been reached by the Elders, and anticipated that the missionaries would, before long, have access to classes of people with whom they had not heretofore been able to come in contact. He spoke of the wonderful change of sentiment that had taken place regarding the Latter-day Saints. It had been brought about by the Lord. This condition might not always exist, as opposition must be met in the future, but the people would have increased wisdom to meet with obstacles as they might arise.

President Smith dwelt for some time upon the danger associated with times of peace and worldly goodwill, unless great wisdom were exercised and purity of conduct should exist. He pointed out the nature of these dangers and what they consisted of and how they ought to be guarded

against. The concluding portion of his discourse was devoted to the necessity of parents teaching their children to love the truth and abide in it, giving numerous valuable suggestions upon the value of early training. In the same connection he delineated that kind of missionary experience which cultivated faith in the young Elders who were sent abroad on missions, and the conditions which tended in the direction of destroying that principle, or at least retarding its development in their minds.

ELDER JOHN W. TAYLOR,

of the Council of Apostles, followed. He expressed his gratitude at the privilege of listening to the inspired teachings of the Prophets of God. He referred to the prophecies made by the servants of God some years since, when conditions were much less favorable than at present; and testified to the fulfilment of as many of those predictions as time had permitted. He felt that those still awaiting fulfilment would not fail. These prophecies had a bearing upon the improvement to occur in the financial and social condition of the people of God. The inspiration thus shown in the words of the servants of God should be a cause of thanksgiving on the part of the Latter-day Saints.

The spirit of hatred formerly existing against the Saints, and the contempt of the world toward the people of God had disappeared in a great measure, and a feeling of respect and confidence had been established. The Saints were becoming better understood, and their mission more fully comprehended and respected. The world had learned through the efforts of the Tabernacle choir and others, that good can come out of Zion, and more of this good would be recognized in the future. Representation of Utah in the government being now of a free and efficient character, greater good could be done by good men in Washington, whether they be non-Mormons or Latter-day Saints. There had never, to the speaker's knowledge, been a union of church and state in Utah, and no such union was wanted.

The speaker exhorted all to new courage and hopefulness; and to press onward in the work, not giving way to despondency. He closed with a testimony to the truth of the work of God, and the self-sacrificing spirit of the officers of the Church.

The anthem:

From afar, gracious Lord,
Thou hast gathered Thy flock,

was sung by the choir.

Benediction by Patriarch John Smith.

AFTERNOON SESSION.

2 p.m. Singing by the choir and congregation:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam.

Prayer by Elder Edward Partridge.

The choir sang:

Hark! listen to the gentle strain,
O'er hill and valley, grove and plain!

PRESIDENT LORENZO SNOW.

The Saints had been called to labor in the interest of our Father, God. It was one of the best desires that could possess us to gain an understanding of the purposes of our coming into the world from our former estate, and to put our whole heart into the labor of carrying it out. We were doubtless a pretty good class of people before we came here, and were innocent when we made our advent to this probation. We were in this stage of life that we might ultimately obtain a fulness of joy. There was in section 101 of the Book of Doctrine and Covenants a promise to the effect that a time would come when whatever a man shall desire he shall receive. Before that time shall come a great change should come over the whole face of nature. This would affect the whole animal creation as well as man. All destructive agencies would be banished. These things would take place and the promises give us joy. We did not have things as we wanted them here. We did not succeed in inducing all of our children to do as we wished them to, but if we proved faithful we would ultimately have all our posterity with us. It might be a great period of time before all this should be realized, but it would surely be realized if we were obedient. This had been promised to the speaker in the Temple at Kirtland, and he firmly believed that it would be fully fulfilled. He had great faith and confidence in the magnanimity and love of God. They were so comprehensive that we could not fully understand them.

Every man, woman, and child could do something toward securing exaltation and glory. The opportunities were exhaustless. It was a mighty work we had to accomplish for ourselves, and when performing it we were also operating in the interest of others.

President Snow related the experience of a young man who wasted all his estate in profligate living and was on the point of suicide, when a supernatural being checked him and urged him to follow his counsel, with the promise that in two years he would govern a kingdom. He was to live a strictly moral life, and his kingdom would be secured. Seeking honest employment, and living faithfully for two years, he found himself a ruler over his own spirit and desires. He was informed that this was the realization of the promise. This was the great object of the second estate of men to overcome obstacles and temptations and learn self-control, preparatory to their becoming rulers over others. There was no need of discouragement, though heavy sacrifices might be necessary, and each one could show a willingness to sacrifice for the benefit of others.

The work of the Lord in behalf of His people had been wonderful during the past few years, miraculous works having been performed in their behalf. The highest rejoicing should be on account of the spiritual blessings of the Gospel, with the glorious truths it has taught. Born of God, in His image men were to become more like Him, through overcoming difficulties and temptations. In this respect the prospects were particularly bright. The Lord would be pleased with one ambitious to attain to spiritual advancement, and to become equal with God, through receiving of His fulness, in accordance with the original design. With the new

light thrown upon their condition and prospects by the Gospel, the Saints would certainly not be willing to sacrifice those prospects for any earthly consideration. Even in the family relationships, to be continued hereafter there was sufficient happiness to compensate them for all human losses.

It was a pleasure to the speaker to reflect upon the promise that we should see each other in the next life, when all enmity would be banished from the earth.

It was a pleasure to see this great audience of faithful Saints, who were associated with the work of God. He concluded by invoking the blessing of God upon the people.

ELDER HEBER J. GRANT,

of the Council of Apostles, followed. He said in substance: There had never been a time in the history of the Church when there was such cause for gratitude as now. Kindliness of feeling had increased in a marvelous degree, a fact which deserved the deepest gratitude of the Saints. Liberty of utterance and the blessings of the Spirit had attended him in his ministry among the people, and God had blessed the Saints through the labors of himself and other servants of God, similar blessings being experienced by the laborers themselves. This was not on account of increased knowledge and power on the part of the Elders, so much as the greater spirit of faithfulness which attended the people themselves. The time of harvest having now come, the Spirit of God had increased upon the Priesthood and the people alike, manifesting itself in the greater faith and confidence of all. If all would turn their attention to the preaching of the Gospel by precept and example there would be a great number of converts made among the people at home. Failure to live the commandments of God would weaken the effect of preaching them, and those who thus acted would be responsible for the lack of faith on the part of the young. On the other hand, if all should live the law of God, a marvelous work for God would be performed. The changed feelings of the people of the land toward the Latter-day Saints were spoken of and illustrated by items of current history. Still greater favor with all good men could be gained by honesty and strictness in the lives of the people. All had been taught day by day the simple principles and duties of the Gospel, yet all were seemingly more anxious to perform great works than to keep the little commandments.

Turning to the financial condition of the people, the speaker stated that if the Word of Wisdom were strictly kept, the money thus saved to the community would give ample employment to all the idle men in Zion. In closing, the speaker touched upon the necessity of sustaining home industries.

ELDER GEORGE TEASDALE,

of the Council of Apostles, was the next speaker. He urged the Saints to become more consistent, and be not mere hearers of the word, but doers of it as well. It was the general desire that we should all have understanding of what God wished us to perform. We were living in the latter days, which were to be similar in some of their conditions, to the times of the flood. In those ancient days the word of the Lord was

preached, and the professedly wise people of the world did not accept of it. So matters were to a great extent in our day. There were many inducements to reject the light of the Gospel and to depart from it after it had been received. As the Apostle Paul expressed it prophetically, we were living in perilous times, when false philosophy was taught, and false and seducing spirits were abroad. The speaker related some of his early experience in the Church, illustrating the fact that when men who had embraced the Gospel became puffed up in pride, and imbued with a disposition to find fault with the authorties, they became darkened in their minds, and finally opposed the work of God and made shipwreck of their faith.

The rising generation must be tested as the older ones had been; but they had the advantage of individual knowledge as embodied in the doctrine of each one asking wisdom of God. The delusive influences of the world were being introduced among the youth, and must be overcome by the sword of truth. But one way was open for the redemption of men from error and darkness, and that was through the true principles and ordinances of the Gospel. These ordinances must be administered through the proper authority, that the Spirit of God might be a witness to their efficacy. The burial in the water of baptism, with its accompanying resurrection, was spoken of, and its proper performance urged. The gifts and keys by which the doctrine might be understood and its truth known, were referred to as of great importance and obtainable only through obedience and humility. Truth could be obtained through meekness and righteousness and the avoidance of contention and debate on Gospel principles. He referred to the 46th section of the Doctrine and Covenants, commencing with the 7th verse, where the asking of blessings and wisdom from God is commanded, that the seductions of evil spirits might be avoided, and the operations of the Spirit of God comprehended. The speaker continued in this vein of thought through the remainder of his discourse, concluding with an exhortation to the young to honor their parents.

The choir sang the anthem:

Let the mountains shout for joy,

after which the congregation arose and joined in singing the Doxology.

Benediction by Elder George Reynolds.

[TO BE CONTINUED.]

LONDON CONFERENCE.

THE London Conference convened at Clerkenwell Town Hall, Rosebery Avenue, N., on Sunday, April 5, 1896. Meetings were held at 10:30 a.m., 2:30 and 6:30 p.m. The following named Elders were present: the Traveling Elders of the London Conference; Anthon H. Lund, President of the European Mission; A. L. Booth of the Liverpool Office; H. A. Tuckett, President of the Nottingham Conference; V. P. Wells, President of the Birmingham Conference; S. O. Crosby, President of, and A. M. Wilde, Traveling Elder in, the Manchester Conference; D. Jenkins of the Welsh

Conference; A. W. Judd, late President of the Netherlands Mission; and A. E. Hyde of Salt Lake City.

The meetings were well attended by Saints, friends, and strangers, and good attention was paid to the excellent and timely instructions given by those who addressed the meetings, and the interest manifested showed with what spirit it was received.

At the afternoon meeting the general authorities of the Church and of th European Mission were presented and unanimously sustained. It was al agreed to sustain Ben R. Eldredge as President of the London Conference, and the Elders laboring in the London Conference, in the districts assigned them, viz: Edwin J. Winder and Walter S. Lamoreaux in London; John Redington and Benjamin Gunn in Sussex; A. C. Morris, Fred W. Nicholls, F. C. Sells at Sittingbourne; C. B. Harper and W. W. Kiddle at Southampton.

President Eldredge read the report of the statistics and labors of the Elders for the six months ending April 5: Seventies 11; Elders 28; Priests 24; Teachers 6; Deacons 13; members 464; total officers and members 546. Tracts distributed 13,974; open-air meetings 5; hall meetings 140; cottage meetings 46; Gospel conversations 858; books loaned 152; books sold 34; books given away 105. Baptisms 16; confirmations 16; children blessed 5; administrations to sick 84; emigrated 6; died 7.

A nice tea was kindly provided by the sisters for those who could not get home between the afternoon and evening meetings, and was very much appreciated.

On Monday morning the usual Conference Priesthood Meeting was held in the Hall, 36 Penton Street, Islington, when the Elders gave a report of their labors and expressed their feelings as to the prospects in their different fields of labor, and also received good instructions as to the best means of getting the Gospel put before the people.

In the evening the Elders and Saints along with their friends united together and enjoyed a few hours in a social and friendly manner with songs, recitations, etc., and thus ended a pleasant and profitable conference.

WM. G. BRUCE, Clerk of Conference.

FACTS AND EVENTS.

Secretary Hoke Smith says that the American Indians have increased in numbers from 249,273 in 1890, to about 300,000 at present.

In the preparation of antitoxic serum, the bacillus diphtheriæ is grown in a broth culture for nearly a month. The culture is then filtered through a porcelain (Pasteur) filter, and the resulting filtrate contains the toxins of diphtheria, but is free from bacilli. Horses previously tested and proved to be free from glanders, are repeatedly injected with the fluid containing these toxins. The process takes several weeks before the animals are sufficiently immunised. This is estimated by injecting a fraction of a centimetre of their serum into a guinea-pig inoculated with a known quantity of diphtheria toxin. When the serum completely protects the guinea-pig, the horses are ready for use. They are then bled, but not to such an extent as to endanger life, and the resulting serum is the antitoxin serum. This naturally prepared antitoxin is rendered aseptic by dropping a piece of ignited camphor in each bottleful of serum.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 23, 1896.

THE JEWS.

THE "dispensation of the fulness of times" which was ushered in by the great latter-day prophet, Joseph Smith, includes the "gathering of Israel" as one of its important accomplishments. The Articles of Faith of the Church say that this is to be a literal gathering—that the Jews will actually go to Palestine, build up the waste places of that land, and become again a mighty people. Prophecies are abundant which point to this event, and it must of necessity be brought to pass in the process of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The Jews themselves in the midst of their bitterest persecutions have never given up the hope that their ancient glory is to be renewed; they recognize the contrast between what they are now and what the nation once was, and those in Jerusalem have certain days set apart on which a number of them will meet together and wail over their departed glory, and pray for the day to come speedily when it shall return.

In some respects the Jews are the most remarkable race that the world has ever produced. Although their nationality has been destroyed for upwards of two thousand years, yet are they separate and distinct to-day as much as any people who have not been in contact with others. When the Normans conquered Great Britain a deadly hatred was engendered between the victors and the vanquished, as deep seated apparently as that which formerly existed between the Jews and the Samaritans; when Rome was overthrown by the barbarian hosts, there seemed no likelihood that the warring factions would ever unite together; yet at the time of these events the Jews had been scattered for several centuries, some of them here and a few there: to-day the Saxon and the Norman are indistinguishable in England: the Roman as such is no longer known among men, while the children of Judah are as distinct as they were in the days of Christ.

The history of these remarkable people is indeed wonderful. Choosing as they did to reject Him who came to save them if they would follow Him, and vehemently crying "His blood be on us, and on our children," the result has been most disastrous. The woes pronounced upon Jerusalem and her inhabitants have all been realized in every particular. The path of the Hebrews since the armies of Rome overcame them has been a thorny one. Yet in all the dispersions, persecutions, and oppressions, it is apparent that God has not forgotten the promises He had made to the

forefathers of the race, nor suffered it to lose its identity among surrounding tribes.

Efforts have been made at different times, by nearly all the nations among whom the Jews have dwelt, to drive them forth to destruction, or end their existence by ruthless massacre. The recollection of Russia's latest attempt to banish the hated race is still fresh in the mind. What other people could have endured the buffetings and scourgings that have been administered with such unrelenting fury to the Jews?

There must be a reason for this, for no effect is produced without a cause. In the ancient Scriptures are laid down numerous rules for the government of the people in their daily lives: the Jews of to-day are as strict in observing these as they were of old. When epidemics have swept over the nations, the Jews have escaped being affected to any great extent, and this fact has been so marked that ignorant fanatics have accused the Jews of poisoning the water supply of their Christian neighbors. A howl has been set up and for this supposed crime hundreds have been slaughtered in cold blood. In spite of this the number of Jews has not been decreased as one would think, for the hardiness of the survivors, obtained through obedience to the laws of health, has in part made up for the untimely death of their brethren.

The Jew is to-day an object of hatred almost wherever he goes, and He is capable of reciprocating this feeling; he does not scruple to show it at times, for he still clings to the stern law of "an eye for an eye, and a tooth for a tooth." But in the face of this hatred and opposition he has worked himself into prominence until now his influence is felt and feared. It is said that in Germany the Jews form only one and one-half per cent. of the population, yet the leaders in statesmanship in the national legislature are of that small number. Their financial skill has become a proverb. With such facts before him, who dare say that the Jews shall not yet become a prominent and powerful nation?

Isaiah and Micah predicted that in the latter days, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This undoubtedly has reference to the time when Israel shall be brought back to the land of their fathers. They will have prophets among them who will receive the word of the Lord and impart it unto the nations. The followers of the Prophet Joseph, under a commission from him, have been to the land of Palestine and have dedicated it for the gathering of the Jews. Since then these people have been moved upon more strongly than before to go to that land. Their persecution by the different governments will result in driving them there in fulfilment of the word of the Lord. They will still look for their long expected Messiah to appear, as they will not recognize Him in the lowly Jesus of Nazareth who appeared among them before their dispersion. But He will come to them and they shall know then that He is indeed their Savior whom they have rejected for so long.

"Then shall the Jews look upon me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am

Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king." (Doc. and Cov., Sec. xlv: 51—53.)

The work of gathering the Jews is to be accomplished, and its fulfilment will be another evidence that God still has His hand over the children of men, and directs affairs upon the earth as much as He ever did.

Why will the world not see that prophets are necessary to-day? How can all the wonderful events predicted be brought about and mankind be prepared for them without the word of God at present? B.

THE opposition of the several Salt Lake City ministers to having a Mormon Elder take part in the proceedings of the Young Men's Christian Association had the effect which all such efforts usually have. It advertised the meeting and drew a crowd of people almost twice a large as the building would hold. Mr. Sankey manifested no disposition of aversion to taking part in the proceedings. Elder Roberts is reported to have been unusually eloquent. The ministers are apparently the only ones not satisfied, and they were powerless to help themselves.

ARRIVALS.—The following named Utah Elders arrived in Liverpool per American Line steamer *Belgenland* on April 17, 1896: For the British Mission—Edwin F. Parry and George Hilton of Salt Lake City; H. C. Jacobs, Jr., of Ogden; Henry Blackburn of Orderville; Joseph G. Schofield of Spring City: For the Scandinavian Mission—Anton P. N. Peterson of Scipio; Thomas Halvorsen of Spanish Fork; P. P. Siggard of Brigham City: For the Swiss and German Mission—John Zwahlen of Ferron. The Elders for Scandinavia continued their journey toward Copenhagen on the afternoon of the 17th, and Elder Zwahlen proceeded towards Berne on the 18th. All were feeling well.

Also on the same company's steamer *Waesland*, on April 22, 1896, there arrived: For the British Mission—William Campbell and John W. Robertson of Salt Lake City; John H. Hammond of Mancos, Colorado; Joseph S. Broadbent and Joseph F. Russon of Lehi; Abel M. Roper of Oak City; Peter Allan of Bluff City: For the Scandinavian Mission—Christian Johnson of Thurber; George A. Sanders of South Cottonwood; Charles A Thompson of Oasis; Henry Wing of Provo: For the Swiss and German Mission—Arthur W. Hart of Logan; Isaac R. Barton of Salt Lake City. With this company came James Ovens of Fairview, Wyoming, Mrs. Agnes E. Barton, and Miss Barbara B. Barton of Salt Lake City, who are over on a visit.

APPOINTMENTS.—Elder Edwin F. Parry has been appointed to labor in the Liverpool Office.

Elder George Hilton has been appointed to labor as Traveling Elder in the London Conference.

Elders H. C. Jacobs, Jr., and Abel M. Roper have been appointed to labor as Traveling Elders in the Sheffield Conference.

Elder Henry Blackburn has been appointed to labor as Traveling Elder in the Nottingham Conference.

Elder Joseph G. Schofield has been appointed to labor as Traveling Elder in the Leeds Conference.

Elders William Campbell, John W. Robertson, and Peter Allan have been appointed to labor as Traveling Elders in the Scottish Conference.

Elder John H. Hammond has been appointed to labor as Traveling Elder in the Liverpool Conference.

Elder Joseph S. Broadbent has been appointed to labor as Traveling Elder in the Manchester Conference.

Elder Joseph F. Russon has been appointed to labor as Traveling Elder in the Birmingham Conference.

BACK IN THE FIFTIES.

THE year 1858 was an eventful year in the history of the Latter-day Saints. Thirty-five years have fled since then—a long period to look forward to; but in looking back, so deeply were the events of that time impressed upon the mind that they are almost as vivid now as if they had but recently occurred.

In the early spring of that year the army sent by President Buchanan was still at Fort Bridger and vicinity. The winter had been a severe one. It had furnished time for reflection, and it had the effect to make some of the rash spirits with the army feel more cool than they had been the preceding summer while on the march. The check the army had received had also given the country, and especially the Administration, time to think. Of course there was deep and serious thinking done by President Young, his counselors, and the people at home. The checking of the army had called public attention in the States to the situation. If the Administration should not consider its action, but should determine to carry out its hostile policy, then the situation would be exceedingly grave. As Governor of the Territory President Young could not array himself and the citizens against the authority of the Federal government. He could hamper and retard the march of an armed mob, moving against the people with the announced purpose of destroying them; but he could not resist the entrance of a newly-appointed Governor of the Territory, nor the advance of troops of the United States.

The position was, in many respects, a critical one. Further resistance could not be defended, much less justified, legally. Yet if the design was to repeat the mobocracy of other days was it proper to submit quietly to that treatment? This was a question the answer to which was fraught with the most serious consequences. But President Young and his associates proved equal to the crisis. The people also were ready to do their part. They were not found wanting in that hour of trial. It was decided to move south, abandon Salt Lake City and the northern settlements and burn and destroy the houses, orchards, and other improvements and leave the land a waste and a desolation.

My readers, think what this meant! Have you or your parents a comfortable home which has been built by years of toil? Think of taking out of it only such articles as you could not dispense with, and loading them

into a wagon and leaving behind you all your furniture to be burned with the house! This was the plan adopted, and this was what the people resolved to do. From no quarter was a murmur of dissent heard. They responded heroically to the decision. They made the best preparations they could for the journey, boxed their flour, collected their other provisions, loaded their wagons, and, in some instances, their hand-carts, and started. The scenes of the past were still vivid in the memories of very many. They recalled with a shudder the sufferings and outrages they had been compelled to endure in Missouri and Illinois. Rather than have them re-enacted they elected to destroy their own improvements, which had cost them so much, and leave the country.

But though all the improvements in the city and in the north were made ready for the torch, they were not burned. In their hearts the people had made the sacrifice as much as if the whole had been destroyed. They had left their homes not expecting to see them again. The Lord was pleased with their willingness and accepted their offering. At this juncture, commissioners from Washington, sent out by the President of the United States, came to Utah. They held interviews with the leading men. An understanding was reached. The army marched through the empty city to its selected quarters at Camp Floyd and the Saints who had left their homes and moved south returned to them.

It was after these events that I returned from Fillmore, whither I had been requested to go, when it was decided to abandon Salt Lake City, by President Young, with a press, and type, and other materials, and printers, to publish the *Deseret News*. There was no longer any necessity for the *News* to be published away from the city, so I was advised to pack up everything and return. At Payson at noon on Monday, as I was unhitching my team at Brother William B. Preston's—who lived at that town at that time—Brother John Bollwinkle drove up with a carriage and mules and handed me a note. It was from President Young, and was dated the day previous, Sunday. He informed me that I had been appointed to go East on a mission. The company I was to go with expected to start the next day (the day I received the note,) and he wished me to come to the city as quickly as I could. In reply to my inquiry the messenger said he would be ready to start back as soon as he had eaten his dinner and fed his mules. While he was gone I gathered up what clothing and bedding and weapons I needed for the journey, and in about three-quarters of an hour we were on our way to Salt Lake City, where we arrived the next morning as day was breaking. As I had only been home from a mission a few weeks before I went to Fillmore, and had been absent several years before on another mission, I had no home in Salt Lake City. In leaving my family at the roadside, therefore, I left them with no bright prospect for comfort and ease during my absence. But they uttered no complaints. They put their trust in the Lord, and during the two years of my absence, He was their benefactor and friend.

After receiving my instructions the company started the same day, in the month of September, for the states. It consisted of Horace S. Eldredge, wife and daughter, Father Redfield and wife, Bishop F. Kesler, Joseph W.

Young, Horton D. Haight and the writer. The journey across the plains was not marked by any particular event until we reached the Loup Fork of the Platte River. But our evenings and nights as we stood guard were made radiant and interesting by the beautiful and resplendent comet which adorned the heavens at that time.

In those days traveling on the Plains at best was but slow and tedious. There was no railroad then over which we could be whisked at the rate of twenty-five or thirty miles an hour; no palace car in which to lounge luxuriously on the cushioned seats in the day time, and in which to lie down to be rocked to sleep by the gentle motion at night; no colored porter to wait upon and anticipate the wants of the passenger, with the expectation of getting a half dollar or a dollar when a change of cars had to be made; no finely equipped dining car where excellent meals could be served three times a day as the train moved rapidly forward to its destination. These are the conveniences and luxuries of modern travel. But on that trip, though we had good teams, we thought we had made a fine day's journey when we traveled thirty miles. When we rested in mid-day we had to turn our mules out to graze on such feed as they could pick up; and at night they were left loose, but were watched, each man taking his turn at standing guard to prevent the animals from being run off or the camp from being attacked by Indians. Upon deciding to camp, the first duty was to unharness the mules, then the man in each mess to whom had fallen the labor of cooking made his preparations for the meal, while the others gathered fuel and brought water and kindled the fire. On that trip Bishop F. Kesler, Brother Horton D. Haight and myself formed one mess. Brother Haight drove the team, and Bishop Kesler, being an excellent cook, did the cooking. It fell to my lot to collect the fuel and bring the water and be of general help.

By the time we reached the Loup Fork the autumn had well advanced and the weather was cold. There was no ferry, and a ford had, therefore, to be found. We knew it would not do to use a horse for that purpose, as the bed of the stream was full of quicksand. Genoa, a place settled by the Latter-day Saints, was on the opposite bank, but too far distant for us to communicate with without crossing. There was no alternative, then; somebody had to wade the river and try to find a ford for the teams and wagons. So Joseph W. Young and myself divested ourselves of our coats, vests, and boots, and started in, he taking a direction somewhat down the river and I going in an upward direction. It was cold, toilsome wading, for the quicksand was heavy. We waded around for some time, but though we found bars on which the water was shallow, we could not find a crossing which we thought safe. Finally, I determined to cross to the other bank and see if some communication could not be had with the town. As I was carrying this conclusion into effect I saw a man standing on the bank, whom I thought I knew. It was Brother Joel H. Johnson, who was residing temporarily at Genoa. At the point where he stood the bank was somewhat steep and high and the stream swept past it with some volume and swiftness; but I was so glad to see him that I thought nothing of that and soon swam across and told him the names of the company and what

we wanted. He started immediately for the settlement and I had scarcely done more than cross the river and reached camp and told my story when we saw two men with several yoke of oxen coming to the river. It was Brother Nathan Davis, who now lives at Vernal, Uintah County, and another brother. Brother Davis was familiar with the river, and by taking a winding course from one bar to another he brought the oxen over to our side. The cattle were hitched on to Brother H. S. Eldredge's wagon and he and his folks were taken safely across. I had again waded across with this wagon, feeling anxious to see it safely over; and by the time we reached the opposite side the sun had gone down, and the shades of evening were closing around us. I was the only one of the company on that side of the river who belonged to the wagons on the other side, and I was pressed to go up to the settlement and stay till morning. It was urged that I must be tired, and chilled and hungry, and I ought not to attempt to cross again. To all of which I replied, if I do not return our companions on the other side will be uneasy about me and may feel alarmed for my safety. So we separated—they to go to Genoa, I to recross the river to the camp on the other side.

In that country the setting of the sun is followed quickly by darkness. The lengthened twilight which we in the mountains have after the sun goes down, is not witnessed there. I perceived it was getting rapidly dark, and I desired to cross as quickly as I could, and avail myself of the little remaining light. I did not, therefore, follow the route on which the wagon had traveled; but I plunged in to swim across the deep part and then wade and swim as I might find necessary to go straight across.

My wading in the quicksand, my lengthy exposure in scanty apparel to the cold in the water, and my swimming in my clothes had fatigued and chilled me more than I was aware of. I soon became conscious of this. I was tired, my clothes hung heavily upon me and impeded my progress; to add to my danger darkness had closed around me, and it was deep darkness, at least I felt so that night in the river alone and far from human help, with the water boiling around me. A condition that in daylight might scarcely have been noticed became, under those circumstances, a terror.

As I write, the sombre scene rises before me, I see the thick darkness which hides everything from view, I hear the rush of the stream as I battle desperately with it, and I feel the sinking of the heart at the thought of being lost in that strange place, with no one of my family or friends ever to know my fate. It is in such peril that thoughts flash with lightning rapidity through the brain. The reflections and scenes of a lifetime are crowded into a few minutes. I thought of all my past life, the promises that had been made to me, the sweet hopes I had entertained for the future, the important mission that had been given me; and was this to be the close of my career? What a message to send to my fellow-servants and my family—that I had disappeared, no one knew how or where; but presumably by drowning in the Loup Fork of the Platte River.

And with these thoughts I prayed. I called upon the Lord to help me, for I was lost in the darkness in the river. In daylight it might have

seemed but a short distance to swim. I always had confidence in my swimming powers. But it was dark now; I was benumbed and tired, and I was without human companionship, and the distance appeared long. But I exerted all my powers and kept on swimming and praying. Can I make anyone understand the unspeakable joy I felt when I struck the bar and found myself in shallow water? I sunk on my knees exhausted in the sand, inexpressibly thankful for my deliverance from death. The rest of the distance I was very careful to make in shallow water. I wandered around considerably, but whenever I found myself going where it was deep I retreated and tried some other spot.

I have crossed the Loup Fork in the cars many times since then. I never see the stream without recalling the memories of this and another escape which a number of us had in crossing that river. It is not a very large stream to look at now, but that night I thought it awfully wide.

When I reached the other bank to my surprise and disappointment the wagons had gone, and I found myself in a bad position to pass the cold night. The embers at our camp were still smoldering, and I consoled myself with the reflection that I could sit by a good fire all night, for timber was abundant. My companions evidently had supposed that I had too much sense to attempt to recross the river, and as I learned afterwards had borrowed no trouble for my safety. After waiting some time the moon rose. By its light I succeeded in tracking the wagons, which had been moved back into the timber to be more sheltered.

The Loup Fork was the scene of another affair that might have proved fatal. The time was two years after the occurrence of which I have written. It was the fall of 1860. I had been away two years on the mission referred to above, and after being five or six weeks at home, had started on a four year's mission in company with a number of other Elders to Europe. Among others in the company were Elders Orson Pratt and Erastus Snow, who were on missions to the States, and Captain Hooper, who was going to Congress as Delegate. We reached the Loup Fork in the month of November. It was cold weather, and at that point we had a storm of sleet and snow. A ferry had been constructed since the time I crossed before; but something happened to it, and we could not get our wagons across immediately. Before night it was decided that some of us should cross to the other side and get shelter in the houses of the Saints who were living there. There was a skiff belonging to the ferry, and two or three of the young men undertook to row it across. A number of us got into the boat to go over. We were all heavily clad, having overcoats and winter clothing on. Brother Orson Pratt was on board; I had my wife with me, and we sat together in the stern. The ferry rope, a very thick, strong cable, was stretched across the stream and sagged in the water in the centre, bobbing up and down with the force of the current. The stream was running with the swiftness of a mill race. We started in some distance above the rope; but the stream carried us rapidly down towards it. Brother Christopher Merkley, who was on the bank, saw the danger we were in, and commenced yelling to us. He wanted the rowers not to pull so hard, but to allow the skiff to pass under the rope at the place where it was out of the water.